

#17562

THE
MODES:
OR, A
CONVERSATION
UPON THE
FASHIONS
Of all NATIONS.

Made *English* from the *French* of
L' ABBE BELLEGARDE.

WITH AN
ESSAY
UPON
ENTERTAINMENTS.

By a Person of QUALITY.

L O N D O N:
Printed in the Year M,DCC,XXXV.

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THE
MODES

OF

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OF THE

Made by the
FABRIC

WITH
E S S A Y

UPON
INTERESTING

By a Person of Quality

LONDON

Printed by T. B. M. C.

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TO HER
ROYAL HIGHNESS
Princess *CAROLINE*,
THIS
Polite CONVERSATION,
OF
L'ABBE' BELLEGARDE,
UPON
FASHIONS,
Is most Humbly
DEDICATED.



THE
TABLE.

<i>THE Meeting of the Company,</i>	Pag. 1
<i>Conveniency in Dress, chiefly to be considered.</i>	3
<i>Singularity of Dress discommendable.</i>	4
<i>Parallel between dressing and speaking.</i>	5
<i>High-Heads invented by the Roman Ladies.</i>	6
<i>Some Defects in Nature supplied by Dress.</i>	7
<i>Habits of our Ancestors compared with those of the Grecians and Romans.</i>	8
<i>Genius of the French for Fashions.</i>	9
<i>Fashions and Arts compared.</i>	11
<i>French have borrowed from the Spaniards and English.</i>	12
<i>Different Customs of Foreign Nations.</i>	15
<i>Painting used by the Ladies exploded.</i>	16
<i>The Use of Jewels in Dress, universal.</i>	17
<i>Fashions and Languages, their Fate.</i>	18
<i>Taste in Dress, what makes it becoming.</i>	19
<i>French Language, not to be compared with the English.</i>	20
<i>— Their Writings and Dress compared.</i>	21
<i>Differe</i>	

The T A B L E.

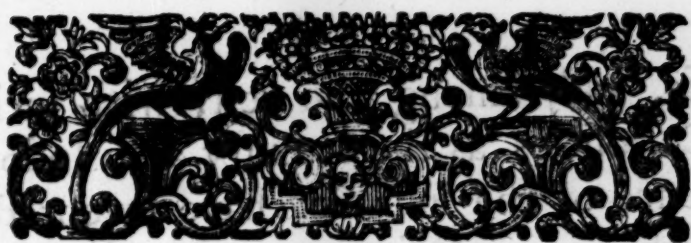
<i>Different Appearance of different Persons in the same Dress.</i>	22
<i>Dress, the Chief Concern of the Ladies.</i>	23
<i>——The general Topic of their Conversation.</i>	25
<i>Dress and Equipage their sole Views in Life.</i>	26
<i>The Extremes of Dress in different Climates.</i>	27
<i>The Alterations of Fashions, very beneficial to Trade.</i>	29
<i>The Fashions of Buildings, and Cloaths compared.</i>	30
<i>The French Manner of Entertaining, and Behaviour greatly changed.</i>	31
<i>Their present Customs commended.</i>	33
<i>Taste of the Eastern Nations, and Romans in Dress, &c.</i>	34
<i>An excellent Custom of setting a Mark upon Prostitutes in their Dress.</i>	40
<i>Of the Turkish Taste, in Dress.</i>	41
<i>——Chinese Taste in Dress.</i>	43
<i>——The recluse Lives of their Women.</i>	45
<i>——Persian Taste in Dress.</i>	47
<i>Of the Silk-Manufacture, Henry the 2d of France, the first Prince who wore Silk-Stockings.</i>	48
<i>The Luxury and Extravagance of the French Ladies in Dress.</i>	49
<i>Some Observations of St. Tertullian concerning Dress.</i>	50
	<i>Apo-</i>

The T A B L E.

<i>Apology for the Dress of Women, from St. Augustine.</i>	51
<i>The Excesses of Dress, the Destruction of many Families.</i>	52
<i>The Arrogance of Merchants and Tradesmens Wives, in vying with Persons of Quality, justly reprehended.</i>	53
<i>The Behaviour of a Vintner's Wife, who had been a Chamber-Maid to a Countess. Ibid.</i>	
<i>The Insolence of a Footman in pulling out a Gold watch before his Lord.</i>	54
<i>Some Excesses among the Gentry censured.</i>	55
<i>Private People, expose themselves by their Vanity.</i>	56
<i>The Royal Edict of Lewis XIV, for regulating the Extravagancy and Luxury of his Subjects.</i>	ibid.
<i>The Gentry and Populace justly distinguished.</i>	58
<i>Tradesmens Wives interdicted from wearing Jewels.</i>	59
<i>Elogium of Lewis XIV.</i>	60
<i>An Essay on Entertainments (especially elegant Suppers) translated from the Latin of Marcus Varro, by Sir Cha. Sedley.</i>	62

E R R A T A.

Pag. 1. lin. 10. read freighted. p. 8. l. 4. for tho' read but. p. 19. l. 13. for in read is. p. 53. l. 17. for ing read paying.



THE
M O D E S ;

O R, A

Conversation upon Fashions.



RISTUS and *Timantes* went to pay their Friend *Arsennes* a Visit, at his Country Seat, not far distant from a famous Sea-Port ; And, as they were walking upon the Shore, a Vessel, from the *Indies*, came into the Harbour, which had been three Years upon her Voyage. This Vessel was freighted with rich Merchandizes, not only from *India*, but from *China* and *Persia*,

B

sia, and, among the rest, with such Curiosities as the Luxury and Indolence of the Fair-Sex have invented, either for Gaiety or Amusement. *Arsennes* proposed going on Board this Vessel to his Friends, where they met with several Strangers of different Nations, who had learned so much of our Language in their Travels, as to give a plain Answer to such Questions as were asked them, concerning the Customs, Religion, and Curiosities of the respective Nations from whence they came. *Arsennes* chiefly observed the different Manner in which these Strangers were *dressed*, the Variety whereof represented the Appearance of an agreeable Masquerade. Every Country, says *Aristus*, claims a Right to the Good Taste in the Manner of Dress ; but this Opinion is only the Effect of Custom and Prejudice ; those Garments which at first appear awkward and ungenteel, become neat and elegant, when we
are

are accustomed to them. If Mankind were wise, says *Timantes*, they would not consult any thing but Conveniency in *Dress*; Cloathing was originally invented to defend us from the Inclemencies of the Weather, and the Skins of Wild-Beasts, only tacked together, was the Apparel of both Sexes; but this coarse Simplicity of *Dress* was soon rejected. The *Women* began to refine upon the *Art of Dressing* to please the *Men*; and to add a new Lustre to their natural Beauties, by the Assistance of Ornament. Flax, Wool, Silk, the most lively Colours, Silver, Gold, and precious Stones, were all employed for that Purpose. Whether a long Robe be the most modest, or the most ornamental, the Fair-Sex have adopted it, and it is generally worn, except it be among Savages. Most Nations observe a constant and uniform Method in the Fashion of their Habits, which is only changed

in some *European* Countries. Those Countries, says *Aristus*, are not the most unpolished, and so far from being reproached for their Inconstancy, that, they ought to be the Pattern of Good-breeding. The most prudent Part of Mankind are under a Necessity of complying with a *Fashion* which is well established: Singularity in *Dress*, as well as in other Things, is discommendable; why should a Man make himself remarkable for a Habit that is out of Fashion? A Person is never blamed for complying with the Polite part of the World; but becomes the Object of Censure and Ridicule, when he wanders out of the common Road. A Singularity of Taste, is always to be suspected, and it is a bold and rash Undertaking, to condemn what every body approves. In those Places where the *Fashions* frequently change, People consider something more than the bare Conveniency of *Dress*;
Men

Men must either banish themselves from Society, or appear in their Cloaths, like People of Credit and Reputation, to avoid giving Offence by a conceited Singularity. It is almost the same in *Dressing* as in *Speaking*, which ought always to be without Affectation ; a Person may speak *ill* by endeavouring to speak *too well* ; studied and affected Expressions, Words not authorized by Custom, obsolete, mean, or trifling, are inconsistent with the Character of a Gentleman ; and ought to be left to the Populace, who are bad Examples to imitate. The Wise neither invent *New Fashions*, or improve *Old ones* ; they are not the first who follow such as the World would introduce, or so obstinate as to retain those which have been abolished ; but leave it to their Tradesmen to *dress* them according to the Mode of the Age, only avoiding the Extremes of a New-invented Fashion. Since the
 Ladies

Ladies first made use of Towering-Wires to support their Headcloaths, which was a Sort of Building several Stories high ; they have so far improved the *Fashion*, that there was hardly a Door high enough for them to enter without stooping. That Fashion, replied *Arsennes*, interrupting him, is not so Modern as you imagine ; the Glory of this Invention is due to the *Roman Dames* ; for *Juvenal*, in his sixth Satire, informs us, that they wore Buildings upon their Heads, several Stories high, /to raise their Stature, so that the shortest Woman, when looked upon before, resembled an *Andromache* by the Assistance of her Headcloaths *, and it was, perhaps, from the same Motive, that the

* With Curls on Curls, they build her Head before,

And mount it with a formidable Tow'r.
A *Gyantes* she seems ; but look behind,
And then she dwindles to the *Pigmy* Kind.
Duck-legg'd, Short-waisted, such a Dwarf she is,
That she must rise on Tip-toes for a Kiss.

DRYDEN.

the Women of another Age *dressed* their Heads with several Ranges of Ribbands and Laces. The Generality of *Fashions* are derived from the Whim of certain particular Persons, who endeavour to supply some Defects in Nature, by a well adapted *Dress*, and those who are not under the same Necessity, follow the Example, provided it is not unreasonable. In my Opinion, says *Timantes*, the Excess of all *Fashions* is equally unreasonable, and when they are once out of Date, we find them equally ridiculous. I was, about a Week ago, in the Wardrobe of an old Courtier, who has preserved one Suit of Cloaths of every *Fashion* in Vogue, ever since he was born; and there is not any thing more odd than this Variety; and the *Fashions* which prevail at *present*, will have the same Fate twenty Years hence. Notwithstanding the Respect we have for our Ancestors, we cannot help thinking but that

that their *Habits* were ridiculous ; tho' their *Pictures* are graceful and well drawn, their *Dress* appears intolerable, tho' at that Time it was handsome and genteel, and an Ornament to those who wore it.

BUT how comes it to pass, says *Aristus*, that we have not the same Dislike to the *Grecian* and *Roman* Dress ? Tapistry and Pictures, abounding in Figures attired after the *Grecian* and *Roman* Manner, are not shocking to the Eye ; we rather find a certain Harmony and Grandeur in them, which is wanting in the Modern Dress. The Reason is, answered *Arsennes*, that the Form of their Habits have never altered, we have always seen the *Greeks* and *Romans* dressed in the same Manner, and our Eyes are accustomed to them from our Infancy. Every *New Fashion* has something shocking in it at first, 'till the Imagination is accustomed
to

to it by Use. It is the Novelty however, says *Timantes*, that is the only Merit of a *Fashion*; the *French* will not allow any thing to be agreeable, but what is *New*; they are weary of seeing the same Objects; and, being naturally of a lively and impatient Temper, are soon tired with what they were most fond of before; from whence that Eagerness proceeds of running into *New Fashions*, without considering whether they in the least contribute to Ornament or Conveniency.

THE *French*, says *Arsennes*, are universally reproached for their Inconstancy and Levity in Fashions, and we even reproach them ourselves in this Point; but I question whether these Reproaches are so well grounded as we imagine; for, strictly speaking, the *Fashion* is not absolutely changed: Men have some times worn Low, and some times

C
High

High crowned *Hats*, some times *white* and some times *black*, according as they fancied, but these are always *Hats* ; they have not yet attempted to wear *Turbans* or *Polish Caps* ; and the Alteration made in *Women's* Headcloaths is very inconsiderable. One Thing, says *Aristus*, I could hardly excuse in the *Men*, and that was, their monstrous *Peruques*, of an unreasonable Length and Thickness, which they wore a few Years ago ; *Hair* was designed as an Ornament for *Women*, but *Men* have appropriated this Ornament to themselves for some Years past, and the *Women* agreed to renounce it ; for they left off wearing their *Hair*, or at least did not adorn themselves with it as they used to do Fifty Years ago ; the Manner of dressing their Heads then was something uncouth and barbarous, and not in the least becoming the Sweetness and Modesty of the Sex.

THE

THE different Variations which have been successively made in the *Fashions*, says *Timantes*, have been only so many Endeavours to discover what is most perfect and commodious, and when that is found, they will make no farther Alterations. It is almost the same in this as in Arts, which are brought to Perfection only by Time and Experience. Tho' the *French* are fond of what is gay and easy in their Habits, they notwithstanding prefer what is most commodious. They have abolished the troublesome Custom of covering their Cloaths from Top to Bottom with Ribbons, which was a great Ornament to young People. They found streight Stockings so convenient, that they have entirely renounced the large ones which sat loose in Wrinkles upon their Legs, like a Quail-call, and those Trowzers as large as Petticoats. We ought to have the

same easy Air in our Cloaths, as we have in our Manners. Methinks, says *Arsennes*, our Neighbours are so well pleased with the *French Taste*, that, Ape-like, they mimic their Manner of *Dress* in every Mode from them, notwithstanding the constant Antipathy in the Genius of different Nations.

I F our Neighbours, replied *Aristus*; borrow the Manner of *Dressing* with a good Air from Us, we borrow what is most commodious from Them. We have adopted *Surtouts* and *Roqueleaus* to ourselves, We had the *Fashion* of streight Breeches from the *Spaniards*, which are equally convenient both for the Town and the Country, as well for Walking as Riding. Tho' History informs us, that the Antients made use of borrowed Hair, I believe we owe the present Fashion of Perruques to the *English*. The *French* are more capable

ble of bringing Arts to Perfection, than inventing them ; but they some times carry Things to an unreasonable Excess, as they have done in the Fashion of *Perruques*. They once put a Forrest of Hair upon their Heads, which was very inconvenient in hot Weather, and disfigured and altered their Features. In the Invention of a *New Mode*, strict Regard should be had to its Use and Convenience.

Do you believe, said *Timantes*, that the vast Quantity of Poynt and Lace which the *Women* so much delighted in, and was so very expensive, is so extraordinary ornamental ? Would not fine, plain Linnen be as decent ? What an Expence it would save married Men, if they could persuade their Wives to leave off dear Laces : Tho' Luxury is to be blamed, replied *Arsennes*, we reap this Advantage from it at least, that abundance

dance of poor People are maintained by it, and continually kept in Employ. Whole Provinces subsist only by the Manufacture of Lace ; they make their Children work as soon as they are able to walk and move their Fingers. Tho' there is no great Difference between *Poynt* and *fine Linnen* ; it must be confessed, that *Lace* is a very great Ornament, which is the Reason that the *Fair-Sex*, who are so intent upon what may excite and give a Lustre to the Charms of their Beauty, are so curious in them. *Plain Linnen* has something flat in it, which may be observed by People in Mourning. To judge truly of a *Fashion*, you must judge by the Effect ; if we were governed by Reason, we should be contented with what was necessary ; but this is not to be expected from the present Situation of Modish Gallantry in *France*.

ALL

ALL Countries, according to their Customs, says *Aristus*, use those Ornaments in their *Fashions* which they think most becoming ; among which there are many very whimsical *Tastes*. We see some Nations daub their Faces with Red, White, Yellow and Green, and draw Figures upon them with the Points of Needles, and load their Heads with Feathers of different Colours. Ought the *Taste* of the *European* Women, replied *Arsennes*, to seem less whimsical ? They love to have their Faces shining with Pomatum, and covered with White and Red, which decays their Beauty, and makes them appear old before they are so : If they paint, only to appear handsome in their own Eyes, they have the Liberty of following their Inclination ; but if they aim to please *Men* by the Assistance of White and Red, which they lavish so profusely, they are intirely mistaken, and

and act contrary to their Interest ;
the Use of those borrowed Colours
is the ready Way to give *Mankind*
a Distaste.

THIS is a Whim not easily to be
remedied, says *Timantes* ; few *Wo-*
men are satisfied with that Share of
Beauty assigned them by *Nature*,
they are always adding something to
it by *Art*. The *Grecian* and the
Georgian Women, who have natu-
rally very fine Complexions, paint
more than the *French* and their
Neighbours. What think you of
those Women who bore their Noses
to fasten a large Pearl to them,
which hangs down upon the Lips ?

THOSE Ladies are excusable, re-
plied *Arsennes*, who wear Drops at
their Ears, at least they are not in-
convenient, but ornamental. A large
Pearl hanging at the End of the Nose,
and falling upon the Mouth, must be
very

very troublesome. You may observe, says *Aristus*, that the Use of precious Stones is common to all Nations, even the most rude Savages, who seem not to have any thing human but their Shape, have the same *Taste*, in this Respect, as the most polite People. What Pains do they take, what Dangers do they expose themselves to, for Diamonds, Rubies and other Jewels? It is perhaps for that Reason they sell them so dear, because those precious Toys are the Price of the Lives of many unfortunate People, who yearly perish by fishing for *Pearls*, and digging for *Diamonds*.

IT must be allowed, says *Timantes*, that *Diamonds* and *Pearls* are very ornamental; so many People have not admired them out of mere Caprice; Finery greatly enhances our natural Beauty; tho' *Jewels* are excessively dear, yet we find they are

D

univer-

universally esteemed by most Nations ; and a Price is set upon their *Colour*, or *Lustre*, as the Value of *Gold* is known by its *Weight*.

IT is not the same with respect to the Modes in *Dress*, which are peculiar to each Country. *France* ought to be excepted, says *Arsennes* ; our *Fashions* have almost the same Fate as our *Language* ; as that is spoken in all the Courts of *Europe*, so we find our *Fashions* imitated and followed. It is a Pleasure for Travel-
lers, to meet with People in the most considerable Cities, who are dressed *à la Mode de France*, and speak the Language, tho' at the same Time they look upon us with a jealous Eye.

I HAVE been in some Cities subject to *France*, says *Timantes*, where the *Women* were generally pleased that they had changed their *Sovereign*,
because

because the KING had ordered, that all the Ladies of Distinction should be dressed in the *French* Fashion, which Order was eagerly obeyed, for it must be allowed that our *Modes* are much more elegant and genteel than those of our Neighbours.

We often see foreign Ladies richly habited in Gold, and decked with Jewels, who make very awkward Figures, because their *Manner of Dress* is unpolite. Our *Apparel*, says *Aristus*, must have some Advantage beyond others, since our *Fashions* are so readily received by Strangers, and because we never quit them ourselves to receive those of other Nations. The Reason perhaps is, that we have a more refined and delicate *Taste*, and are better Judges of what is really becoming. This *Taste* was insensibly brought to Perfection; our Ancestors were as much

at a Loss in their *Manner* of *Dress*,
 as in their *Manner* of *Thinking* and
Writing. When we observe the
 preposterous Habits of former Times
 in Painting, it seems surprizing we
 should have been so happy as to abo-
 lish all those ridiculous Superfluities.
 We have likewise cleared our Lan-
 guage from all its barbarous Jargon,
 and cloathed it with that Purity which
 has been wanting ever since the *Au-*
gustan Age. This makes me ima-
 gine, that our *Fashions* will be as
 durable as our Language, which has
 admitted but of very few Amend-
 ments in near a Century past *.

OUR

* Notwithstanding this Writer's Boast, of the
Purity and *Stability* of the *French Language*, I
 must, with the Earl of *Roscommon*, ask the same
 Question.

For, who did ever in *French* Authors see
 The Comprehensive *English* Energy?
 The weighty *Bullion* of One *Sterling Line*,
 Drawn to *French-Wire*, would thro' whole *Pages*
 shine. Essay on Tran. Ver.

OUR *Fashions* have not undergone any considerable Change; as to the Men's Habits, their *Coat-Sleeves* have been either Contracted or Enlarged according to Fancy; they have indeed made *Cravats* of different Shapes, but never attempted to restore *Ruffs*, nor ever will. Our *Writings* and our *Dress* are equally elegant.

THERE is a very great Similitude between good *Sense* and a good *Taste*. Tho' Fancy has the greatest Share in our *Fashions*, it must be allowed from their universal Approbation, that they are a Demonstration both of our good *Sense* and *Taste*.

WHOEVER has a Genius for the Invention of *Fashions*, consider what is most becoming to those Persons who *dress* with a good *Air*; and Those they imitate: but, at the same Time they avoid whatever appears shocking

Thocking in others who *dress* awkwardly. It is very true, says *Arsenius*, that some People wear extraordinary rich and magnificent Cloaths, but the Expence is lost for want of a good Air and Mien. There are others again, who become any *Dress*, be it ever so plain or cheap, and by a genteel Manner of Deportment, look better than those who are dressed in Brocade. I am at a Loss, says *Timantes*, to know why some People are so much displeased when the Make of their Cloaths is condemned, and so highly satisfied when it is commended. In my Opinion, such good or bad Qualities more immediately concern the Taylor than themselves. Those Fops are insupportable who are every Moment talking of their Perruke-maker, and the Neatness of his Work: Can they arrogate any Merit to themselves by employing a Fellow who, as he ought to do, understands the Trade to
 which

which he was bred? You forget to observe, says *Arsennes*, that we do not dress so much for ourselves as for others; the Pains we take, and the Expence we are at, is to gain the Approbation of the Public: Those *Ladies* who spend half the Day at their *Toilettes*, when they are to receive Visits, neglect *Dress* when they are in the Country, where they only see their Husbands or their Tenants: But if, after all the Pains taken to deck themselves, they fail of the Applause expected, as the Fruits of their Labour, they are in the utmost Uneasiness, and as much concerned, as if they were reproached of some natural Imperfection. *Women* had rather be accounted Jilts, or Coquets, than have their Air or Shape called in Question; that is a Crime not to be pardoned, tho' they are actually defective in those Particulars. Thus it generally happens with regard to the *Fashions*; every body desires to dress with

with a good Air, especially the *Women*, who make it a Part of their greatest Merit, to be applauded when they appear in Public: Nay, they will bear a secret Grudge to those who refuse them their Commendation.

You cannot imagine, says *Aristus*, how nice the Ladies are in this Respect; they persuade themselves, if you do not take Notice of their Cloaths, that you despise their Persons; and if you dislike their *Dress*, it is only because you are not affected with their *Beauty*. Indeed, says *Timantes*, there is some Affinity between the *Habit*, and the *Person* who wears it, and it some times happens that they are blended together. Is it from Affectation, says *Arsennes*, that *Women* always seem dissatisfied with their *Dress*, and rise à la *Chagrin* from their *Toilettes*, after they have spent half a Day at them, and
taken

taken all the Pains they can to set themselves off to Advantage? Some of them, says *Aristus*, talk in this Manner out of *mere Affectation*; tho' they are well pleased with themselves, they complain at the Neglect and Incapacity of their Waiting-Maids, and are like Those, who having a fine Shape, or sparkling Eyes, are continually dispraising themselves, that they may gain the greater Applause. Others, who make the same Complaint, speak sincerely; because they could not *dress* themselves according to the Air of which they had formed an Idea. For this Reason they are always inveighing against the Manteau-Maker. Their Self-Love and Vanity prevents them from discerning that the Fault is in their own Persons, and not in their Cloaths.

THE Conversation of *Women* generally turns upon *New Fashions*;
E
and

and their Minds being chiefly set upon *Dress* and *Diversions*, in visiting one another, they must either sit silent, or maintain a long Debate upon the never-failing Topic of Cloaths and Dress. This furnishes Matter sufficient for Conversation: No-body appears in the RING without passing a Review, or having their *Dress* dissected. The Pleasure of censuring seldom fails to find an Opportunity for a Remark: Some find fault with the Gait of the Person, or of their bad *Taste* in the Choice of their Cloaths; others more censorious, arraign their Behaviour, Wit, and Conduct, drawing a monstrous Picture very unlike the Original. They exaggerate the smallest Faults, and often draw themselves into Inconveniencies by their critical Remarks, thro' the Indiscretion of those who report what they have heard. It is what often happens; but this

Moral-

Moralizing insensibly leads us from our Subject.

Do you think it impossible, says *Arsennes*, to invent an Universal *Fashion*, and an Uniform Manner of *Dress*, for all Nations? The Execution of such a Project, says *Aristus*, would be as difficult as the Invention of an *Universal Language* *. Every Country is fond of their own Manner of *Dress*, and despises that of other Nations. Besides, Nature directs Mankind to invent such Apparel as is most suitable to the Climate under which they are born. The Inhabitants of the *frigid Zone*, load themselves with Cloaths; and those under the *Torrid*, go almost Naked. It is not without Reason, that the *Poles*, *Swedes*, and other Inhabitants of the Northern Part of the Globe, wear

E 2

Furs

* This our learned Countryman Dr. *Wilkins*, Bishop of *Chester*, has performed. See his *Real Character: Or, Universal Language*. Folio.

Furs to defend them from the Severity of the Winter : Those who live under more temperate Climates, wear the thinnest Stuffs, and change their *Garments* according to the *Seasons* : Therefore, since all *Fashions* are indifferent, every Nation ought to have the Liberty of *Cloathing* themselves suitable to their Conveniency. I could wish, methinks, says *Arsenes*, that our Nation would not so often vary their *Fashions*. Since the present *Mode* is both Genteel and Commodious, what Reason have they to change it ? Too many People would be Losers, says *Aristus* ; for there is more Policy than Fancy in the Alteration of our *Fashions* ; it encourages Trade, and procures us the Money of Foreigners. Therefore, before *Fashions* are fixed, it would be necessary to fix the *Imaginations* of all Mankind, who delight in the Invention of Novelties, and who soon take a Disgust to what
they

they were most charmed with at first. One Thing inexcusable in them is, their flying of a sudden from One Extreme to Another ; when they left off *High-crowned Hats*, as lofty as Pyramids, they wore them so flat that there was hardly Depth sufficient to contain their Heads. Then they changed their wide *Stockings* for strait ones ; and their little *Doublets*, which did not cover half the *Breast*, were Metamorphosed into long stifened *Waistcoats*. The large *Belts*, which was one of their principal Ornaments, were changed into very narrow *Girdles*, which were hid under their Cloaths. The *Beard*, as well as the *Cloaths*, says *Timantes*, has undergone different Changes, and the Whole disappeared but by Degrees. In the Time of HENRY IV. very large bushy *Beards* were worn, which were lessened in the succeeding *Reign*, and dwindled into picked ones ; at last, it was thought best
not

not to wear any, and to deprive ourselves entirely of that Mark of Distinction between the Two Sexes. The *Beard* was useful besides, says *Arsennes*, to denote a Person's Age ; for an *old Man* is no more to be known, since *Beards* are out of *Fashion*, and they cover their Grey Hairs with *Perruques*.

WE have not only studied to change the *Fashion* of our Cloaths, but even our Buildings are different from those of our Ancestors ; all the Rooms in their Houses were very large, they loved large Chimnies, where there was Room for the whole Family to seat themselves round : The modern Builders make their Chimnies very narrow, and employ more Stone for the Windows, than the Body of the House ; our Ancestors had very lofty Halls and Apartments ; according to the modern Fashion, they are much less, more
conve-

convenient and genteel. The same may be said of our *Eating*; their Entertainments consisted of a profuse Quantity of Meat; the Tables in our Age are served with more Delicacy and Neatness. Our *Manners*, our *Fashions*, our *Inclinations* and *Taste* are all changed. The *French* have not the same Passion for *Duelling* as they had half a Century ago; the King's Pleasure, the Desire of his Subjects to please him, his Authority and Edicts, have stifled that furious Resentment in the Heart of his People. A Gentleman may refuse to fight, without Dishonour to himself; and leave the Employ of a Gladiator, to those Adventurers who have not any thing to lose. They formerly killed each other without knowing for what: an Expression misunderstood, an awkward *Salute*, an imaginary Point of Honour in *Precedency*; in short, a mere Trifle was sufficient to kindle an everlasting Enmity

Enmity between the best Families, which could not be extinguished without the Effusion of Blood : We are happily eased of that Frenzy at present, and the detestable Custom is, we hope, abolished for ever.

WE may say this in favour of the *French*, says *Timantes*, that they are not so mad, or so passionate, as they were formerly ; and I must farther do them the Justice to add, that they are not so formal ; they have abandoned many ridiculous and superstitious Ceremonies, which were even an Obstruction to Commerce. They formerly disputed an Hour, who should first come into, or sail out of, Harbour ; the same Disputes arose when Company were to seat themselves at Table, and their whole Lives were only continued Scenes of Complaisance and Ceremony. People of Good-breeding are not so ceremonious at present ; they go freely
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into a House where they are acquainted, and retire without taking leave, or discomposing the Company. It was formerly a Mark of Disrespect, and a gross Incivility, to sit at a Table without a Hat, especially before Ladies of Quality and Distinction, who required Respect. At present, we are at Liberty to wear it, at Table, or not, without giving the least Offence. For my Part, says *Arsennes*, I approve of these *New Customs*, which banish Constraint from Trade, and establish a decent Liberty, within the Bounds of good Manners: But I confess, those indecent Liberties some People take who are of a thwarting Temper, and are possessed with the Spirit of Contradiction; quarrellsome upon every the least Provocation; and so ill-bred, as to give the Lye, are intolerable. These Rudenesses are very prejudicial, and highly resented by Strangers who are more serious

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and reserved ; and as our *Fashions* serve them for a Model in *Drejs*, we should likewise be to them a Model of *Politeness*.

Y O U have not perhaps reflected, says *Timantes*, that the People who were first polished and civilized, were likewise the first Inventors of a genteel Mode, and brought *Luxury* into the World. Historians have left us lively Descriptions of the *Effeminacy* of the *Egyptians* and *Babylonians*, of the Richness of their Furniture and Habits, and the Extravagancy of their Feasts. The *Persians* who succeeded them, inherited both their *Luxury* and *Riches* ; the austere and warlike Dispositions of the *Macedonians*, were softened by the Voluptuousness of the *Persians*, after they had conquered that Kingdom. The *Grecians*, the People of *Asia*, and the *Eastern* Countries in General, admired Grandeur in their *Dress*, and the

the Effeminacy which governed their *Fashions*, was conformable to the Voluptuousness of their Lives.

I THINK, says *Arsennes*, that the *Romans* preserved their Simplicity for a longer Time, which did not a little contribute to support the Austerity of their Virtue. It was not till the Declension of the *Republic*, that they began to imitate the Luxury, Pride, and Magnificence of *Asia*, when they had enriched themselves with the Plunder of that Country. The Garments of *Men* and *Women* had a near Resemblance to each other at the Beginning ; but at last the *Women* lengthened their Habits to their Heels ; a Liberty not allowed to Courtezans ; *Freed-Women* wore White Robes, and those who were Franchised, wore Dark Colours. *Women* of Quality wore large, plaited, Purple-Mantles, edged with Gold, which covered all but their Faces. *Plutarch* makes

this Remark upon it, That NUMA had a greater Regard to the Modesty of the Roman Dames, than LYCURGUS had for that of the Lacedemonians ; for their Gowns were open to the upper Part of the Thigh, which was seen as they walked. The Purple-Habit trimmed with Gold, was only allowed to be worn by People of great Distinction, as well as Diamonds and Pearls, which were absolutely forbid Courtezans, who wore their Gowns so short, that a Ring of Pearls, made in the Manner of a Bracelet, might be seen upon their naked Legs. *Slaves* were distinguished from *Freed-Men* by their Habits, and none but the Citizens of *Rome* were permitted to wear long Robes. But these Distinctions were abolished after the Riches of the *East* had introduced Luxury and Effeminacy in *Rome* ; from whence may be dated that Indulgence granted by Parents to their Children of adorning

ing their Habits with Gold, Purple, and precious Stones; the Women, to heighten their Vanity, applied themselves to the Invention of different Dresses, not knowing how to employ the immense Riches which they possessed. The extensive Conquests made by the *Romans* were their Destruction; as their Empire grew larger, their Virtues diminished, and at length they lost their Liberty, by aspiring to subject the whole Universe to their Ambition.

YOUR Observation is very just, says *Timantes* to *Arsennes*, that before Corruption had crept into *Rome*, the different Stations of Life were distinguished by the Habits of the People, neither Servants or Slaves were permitted to dress like those who were *Free*. The *Romans* derogated from that Law upon an Occasion worthy Remark. The *Gauls* carried on a cruel War against them,
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and declared, *that they would not put an End to it till the Romans prostituted both their Wives and Daughters.* The Romans, upon this, made use of a Stratagem which succeeded; they dressed their Servants in the Habit of the Roman Dames, and of their Daughters who were Marriageable, and sent them to the Camp in this Disguise. They found the Gauls drunk, and fast asleep; and when they had Massacred great Numbers of them, retired. From that Time the Romans permitted their Servants to celebrate a Feast in Honour of JUNO, and to dress themselves, during that Time, like the Matrons and Freed People.

IT was the Custom in Rome, says *Aristus*, for the People to change their Habits upon any public Calamity; the Senators and Magistrates quitted their Gold-Rings, and those who did not wear Ornaments of Gold,

or

or any other Marks of Distinction, changed their Apparel from White to Black. The *Senators*, and *Roman Knights*, were distinguished by a sort of Scarf they wore, or by the Largeness of the Pieces of Purple with which it was adorned. The *Romans* seldom wore any Habits of *Silk* during the *Consular-State*; Luxury was not introduced till the Reign of the *Emperors*. *Pliny*, speaking of the *Silken-Robes* worn by the *Roman Ladies*, says, *they were made so very thin, that their Bodies appeared thro' them; adding, that they could not discover more to their Lovers at home, than they did in public by the Transparency of their Vestments.*

THOSE who stood Candidates for any Dignity, says *Timantes*, wore *White-Robes*, which was the Reason they were called *Candidates*. These *White-Robes* were also worn on Days of Rejoicing; young Men began to wear

wear the Manly Habit at *Seventeen*, and young Ladies at the Time of Marriage. Women who had been repudiated by their Husbands for *Adultery*, wore a particular Dress, that they might be distinguished by their Infamy, and I think it would have its Use in this Age, if *Strumpets* were to bear, in their Dress, some Mark of their Infamy. Those wise Laws, which preserved the Virtue of the *Romans*, were abolished soon after they traded into *Asia*.

THAT People who were originally Rich and Voluptuous, are become so Miserable, since they are under the *Mahometan Yoke*, that there is not the least Mark remaining of their antient Luxury and Magnificence. I think, says *Arsenius*, that the *Turks*, who have made themselves Masters of *Greece*, and so many other noble Provinces, have reserved the *Asian Taste* in their Pomp and Diversions.

I admire

I admire that we generally look upon the *Turks* as a Savage People ; their Politics and Government ought to give us another Idea of them. Their *Manner* of *Dress* is very neat and genteel, without any thing barbarous. The *French Ladies*, who seldom borrow *Fashions* from other Nations, did introduce a sort of *Cloak* they call a *Sultane*, the Model of which was taken from the Habits of the *Ladies* in the *Seraglio* : No Addition can be made, either to the Elegance and Magnificence of their *Dress* ; their Headcloaths are bedecked with a great Number of *Pearls* and *Diamonds* of inestimable Value ; they wear, upon their Heads, a little Veil of very fine Crape, plaited with the nicest Exactness, hanging down to their Girdles, and is gathered narrow near the Fall, which is left entirely uncovered. Their Robes are generally made of *Cloth-of-Gold*, or adorned with a ve-

ry Rich Border ; they are open before, and leave the *Bosom* quite bare ; they are enriched with small Gold Buttons down to the Girdle, which is very large, adorned with a fine striped Gold-Gauze ; and a rich deep Fringe at each End. The other Part of the *Robe* is divided down to the Bottom, and the two Ends tucked up to the Girdle, which discovers a Petticoat of the finest and richest Stuff, falling down to the Ankles, answerable in Elegance to the rest of the Vestment.

OUR latest Accounts from *China*, says *Timantes*, give us a full Idea of the Magnificence of the People ; who are extremely Polite, notwithstanding they inhabit a remote Part of the World, with Respect to Us. They are very luxurious, and seem to understand it perfectly. The *Chinesse*, as well as *Ourselves*, look upon the People of other Nations as
Savages ;

Savages ; and were in the greatest Surprise, when they first saw the Workmanship of the *Europeans* in their Watches, Clocks, and rich Stuffs. We imagined, said they, that the Inhabitants of other Nations were all Blind, and that Nature had bestowed Eyes upon the *Chinese* only ; if the *Europeans* do not see so clearly as we do, they have at least each of them one Eye. Now, tho' the *Chinese* are People of Discernment and Taste, yet their *Ideas* of *Beauty* are very singular, and widely different from our Own : For Example, They like a Man who is tall, thick, and fat, with a large Forehead, little Eyes, short Nose, and great Ears, his Mouth of a moderate Size, his Beard long, and his Hair black. They are very cleanly ; but, *dress* like *Women* ; they fasten their Hair with Bodkins, and carry Fans in their Hands ; they wear upon their Heads only a thin Cap, too

little to defend their Faces from the Rays of the Sun, for which Reason they are generally tanned. The *Chinese* Women keep, for the most Part, at home, to preserve their Complexions, which are generally fair; Modesty is one of the chief Excellencies among these Ladies, who are naturally as Beautiful as the *Europeans*, except the Smallness of their Eyes, and Shortness of their Noses. Their Manner of Dress denotes their Modesty; a small Neck-band of White Sattin, fastened to the Gown, surrounds and wholly covers their Necks; their Hands are always hid in long Sleeves; they walk slowly, with their Heads reclined, and their Eyes fixed upon the Ground. The Women pass their whole Lives in Solitude, exempt from the Conversation of Men; they are magnificently dressed notwithstanding, and spend several Hours in a Day to deck themselves, in hopes
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of being seen. Their Head-Dress consists of several Curls of Hair interwoven with Variety of Flowers, and Sprigs of Gold or Silver. They wear a long Vest, like the Men, either of Sattin or Brocade, and of what Colour they most fancy. The Old People are dressed in Black, or a Violet Colour; and wear an upper Garment, with long Sleeves, which trails upon the Ground. There is not any thing which can more fully convince us of the Whims there are in *Fashions*, than the Fancy of the *Chinese Ladies* for *little Feet*, in which the principal Part of their Beauty consists. The Nurses, in Compliance with this Custom of their Country, take care to bind the Feet of Girls to keep them from growing. Their Shoes, which are laced either with Gold, Silver, or Silk, are very neat, and they endeavour to shew them as they walk. The Men's Dress is very different from that of
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the Women ; they shave the whole Head, except the hinder Part, where the Hair grows of a Length sufficient to make a long twisted Tail. We pull off our Hats as a Mark of Respect to those we salute ; but it would be accounted very rude in a *Chinese* to pull off his Cap. One Custom extremely remarkable amongst them is, that they always wear Boots, and if they should chance to have a Visitor come, while they are without them, they oblige him to wait till they have put them on. They dare not go to Town without Boots, tho' they are carried in a Chaise, and even wear them the whole Summer ; chusing rather to endure the Inconveniency of the Heat, than to pull them off ; which they think adds to their Gravity. There are not any People in the World so bigotted to their own *Customs* and *Fashions*, as the *Chinese* ; they renewed a War with the *Tartars*,

tars, for the Preservation of their antient *Dress*, and many of them had rather lose their Heads, than have their Hair cut off.

I AM of Opinion, says *Aristus*, that the *Chinese* wore fine Stuffs long before the *Europeans*, and believe that they were the Inventors of Silks and Brocades. We are indebted to the *Persians*, replied *Arsennes*, for the Invention of the Silk Manufacture. The *Romans* who extended their Conquests into *Persia*, did in that Kingdom learn the *Art of making Rich Stuffs*, but prohibited the Use of them in their own *Republick*; and, lest their Courage should be enervated by Luxury, they permitted the Manufacture of Silk in *Asia-Minor*, and in *Greece*, in Compliance with the Effeminacy and Voluptuousness of the People.

ROGER,

ROGER, King of *Sicily*, in his Return from an Expedition to the *Holy-Land*, having taken *Athens*, *Corinth*, and *Thebes*, transported all the Silk-Weavers to *Calabria* and *Sicily*, about the Year 1130. These Workmen taught the *Sicilians* the Management of the Loom, and the whole Manufacture ; from thence they carried the Art into *Italy* and *Spain*. The Inhabitants of the Southern Parts of *France*, viz. *Provence*, *Avignon*, and *Languedoc*, began to wear *Silken-Stuffs*, which they found light and commodious ; but they were rarely worn at that Time. HENRY II. was the first Prince who wore *Silk-Stockings* at the Marriage of his Sister. The Court began to wear *Silks* during the Troubles of CHARLES IX, and HENRY III ; and this Mode was soon followed by People of an inferiour Rank. It is a general Observation, says *Timantes*, that Lux-
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ury chiefly prevails during the Time of public Calamities ; we have a recent Example of this Folly. While the Kingdom of *France* was engaged in the most vigorous *War* it has ever maintained, the *Women* never appeared more magnificently *dressed*, or wore Cloaths of a greater Price ; their *Coaches* had the Appearance of so many *Triumphal-Chariots*, and you would have taken them all for Ambassadors Ladies, till the *King* was obliged to interpose his Royal Authority, by putting a Stop to this Profusion.

GENTLEMEN, says *Aristus*, that great Father of the Church St. *Tertullian*, informs us*, “ That some
 “ People bound their Malefactors in
 “ *Chains of Gold*; and if a Man’s
 “ Crime was very notorious, they
 “ would make him as *fine* as a Ge-
 “ neral Officer. He observes farther,
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* Tractat. de Habit. Muliebrum.

“ that *Diamonds* and *Rubies* were
 “ little esteemed by the *Eastern Na-*
 “ tions, where they were the Growth
 “ of the Country. So that I suppose
 “ when the *Parthian* Children, and
 “ Milk-Maids, had worn them till
 “ they were weary, they were bought
 “ up for the *Roman Ladies*”. But I
 hope, says *Arsennes*, after all your
 Strictness, you have some Reserve of
 Liberty for *Women*. They have the
 Excuses of Custom, the Agreeable-
 ness of *Figure*, and the Inclinations
 of Sex, to plead in their Behalf.
 Besides I am told St. *Augustine* a-
 bates very much of the Rigour of
 your *Tertullian*, and speaks with great
 Moderation upon the Point of *Dress*.
 He thinks * fine Cloaths ought not
 to be forbidden married *Women*,
 who are obliged to please their
Husbands : And if they may use this
 Expedient to *Please* them, *when* they
have them ; why may they not do it
 that

* Epist. 245. Tom. 2.

that they may *please* to *have* them ? Why may not the same little Charm be practised to *begin* as well as to *entertain* the *Relation* ? With all my Heart, replied *Aristus*, let St. *Augustine's* Indulgence pass. But it is my humble Opinion, the *Ladies* should keep their Inclinations *unengaged*. They would do well not to *dress* their *Fancy*, nor wear the *Finery* in their *Head* ; nor think their Afternoon Quality better than their Morning : For when a *Woman* is once smitten with her *Drapery*, Religion is commonly laid aside ; or used more out of Custom than Devotion. When her governing Passions lie this Way, Charity is disabled, and Good-Nature fails, and Justice is overlooked ; and she is lost to all the noble Purposes of Life. How often are Relations neglected, Tradesmen unpaid, and Servants stinted to mortifying Allowances, for the Support of this *Vanity*

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of extravagant *Dress*? How patched and un-uniform does it make the Figure of some Families? and what a disagreeable Mixture of Poverty and Riches do we see sometimes within the same Walls? These Excesses make *Women* forget the Compassion of their Sex, and the Duties of their Station: They rob the *Necessitous* and flourish in the *Penance*, and wear that which should have been the *Flesh* and *Blood* of their own *Retinue*.

WHAT do you think of those below the *Gentry*? says *Arsennes*, ought they not to be somewhat frugal, and unpretending in their Appearance?

TRULY, I think, says *Aristus*, the Taylor or Mantua-maker, should take Measure of their *Quality*, as well as of their *Limbs*. For those who wear *Cloaths* above their *Station*

tion in Life, do but expose their *Discretion*. Persons of Quality have some Plea for *rich Dress*: But as for Merchants *Ladies*, who fancy themselves a Species of *second-hand Gentry*; and what is more intolerable, Tradesmens Wives, particularly the *Ladies of the Bar*, or the *Compter*; these have not any Thing rational to say for themselves. How preposterous is it to see a Mercantile Equipage vie with a Coronet in the Ring, or to meet a Vintner's Wife in a Visit to her Superiors (perhaps the very Family wherein she had served) Aping the Woman of Quality, by ing her Visit in a Chair; and the Moment she comes into the Room flaps a *Ten-Guinea-Fan*, takes Snuff with an Air out of a *Gold-Box*, and squeezes her *Repeater*, not to know the Hour of the Day, but to have the Trinkets admired which her Husband bestowed on *Mademoiselle Abigail de la Comtesse*. Nay, I once
saw

saw a Footman pull a Gold Watch out of his Fob to tell his Lord what a-Clock it was. The Maxim of these Wretches, is a levelling Principle ; it is an illegal Aspiring into a forbidden Station. It looks as if they had a Mind to destroy the Order of Government, and to confound the Distinctions of Merit and Degree. In a Word, at this Rate of Management, People lose their Wealth and Reputation at the same Time ; make themselves expensively ridiculous, and over-shoot even Extravagance itself.

It has always been my Opinion, replied *Arsennes*, that, for private Persons to appear pompous in Equipage or Habit, is but a vain-glorious publishing their own Grandeur ; a silent triumphing over the Inferiority of others, and is, in Effect, proclaiming themselves the just Objects of *Ridicule*. Yet, notwithstanding, you may observe, that ordinary People,

ple, when they happen to abound in *Money* and *Vanity*, have their Houses and Persons as richly furnished, as those who are much their Superiors. There is another Extreme I do not approve, even among People of Rank ; to see Gold and Scarlet condemned to *Liveries*, the Coach Box furnished like the *Council-Table*, and the Horses wear as good *Velvet* as the Company ; is methinks not very agreeable. This Prostitution of Finery, is enough to make it nauseous, and ruin its Reputation to all Intents and Purposes.

I SHALL venture to add, that for private Persons to expect an extraordinary Observance, upon Account of fine *Cloaths*, argues them conscious of their own little Worth ; and that the greatest Part of their Quality comes out of the *Dressing-Room*. Not having any thing to prefer them to the Esteem of the Judicious, they are
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contented to take up with the Admiration of the Ignorant ; and with a little Glitter and Pageantry, for to them *false Jewels* and *true* are alike, draw the gazing unthinking Rabble to admire them. I hope, what I have urged, is not disagreeable ; and what *Timantes* has observed in Relation to Luxury, is very just. Nor could any Conduct be more noble than that of the *Royal Interposition*.

THERE is not any Order more prudent, or better concerted, than his late Majesty's *Edict* against Extravagancy, which was published soon after the *Peace* *. That illustrious Monarch was the Father of his People, and protected them with the Affection of the most indulgent Parent. *The Desire We have so often expressed*, says the King at the Beginning of his *Edict*, of making
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* *i. e.* The Peace of *Reswyck*, made between *Lewis XIV.* and King *William III.*

our Kingdom abound in Plenty; of supporting the Public, and of preserving the Fortunes of our Subjects as much as is possible; hath obliged Us to issue out several Proclamations to restrain their Extravagancies, &c. The King was willing to give them a Lesson of Frugality, by offering to melt down the Silver, with which the Royal-Gallery of his Father was adorned. The Terms in which he expresses himself, demonstrate a singular Instance of his Indulgence to his People. *We have observed with the greatest Concern, adds He, that these Grievances have INCREASED, as the Necessity of the WAR we are obliged to maintain (against, almost, all Europe) unavoidably DIMINISHED, their private Fortunes.*

WHAT pleases me most in the *Edict*, is the Distinction his Majesty made in People's Circumstances, to prevent those who had but *small* For-

tunes, from ruining themselves, by the *Richness* and *Magnificence* of their Habit and Equipage, in vying with Persons of the First Rank. It was a Fault which had been too long permitted in *France*. Money, in the Eye of the Vulgar, puts an Upstart upon the Level with a Lord, but this is forming a very erroneous Judgment, both of Men and Things. By Birth, indeed, a Gentleman may make his Fortune, and justly raise himself to Grandeur; but the *Plebeian* Populace have not any Notion, either of Birth or Merit. Money is their Idol, and the Varnish which they think sets a Gloss even upon the most corrupt Actions; and their Mob-Maxim of *Win it, and Wear it*, is the Basis upon which they build the *Babel* of their ridiculous Infolence.

THE *Royal-Edict* you have been mentioning, says *Arsennes*, is a
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Counterpoise to check the exorbitant Extravagancy of inferior People. The Wives of Tradesmen can no longer enjoy the Arrogance of wearing any kind of Jewels, except in Rings, nor any sort of rich Stuffs, Laces, Fringes, or Embroidery in Gold or Silver. This *single Article* is very Beneficial, and prevents very superfluous Expences, which occasioned the Destruction of many Families: For, the Common People will not adjust their Expences to their Abilities, but lavish away their Substance by one another's Example, without the least Consideration whether the Income of their Business will support their Extravagance. The Want of this Consideration, generally terminates in Bankruptcy.

THE King, whose Views were always extensive, was willing to set Bounds to this Insolence, by obliging every Person to live according to their

Income : He employed that Royal Leisure, which the Peace afforded him, to study the Happiness of his People, placing his chief Glory in the Felicity of his Subjects. He endeavoured rather to make his Power useful, than to extend it : he deprived himself of several important Places, which he might have acquired by continuing the War ; but he chose rather to be the Delight of his Subjects, than the Terror of his Enemies. The Multiplicity of Business, occasioned by the Care of so vast a Kingdom, did not in the least diminish his Attention to the Polity of his People ; to the good Order of Justice ; to the Administration of his Finances ; or the Regulation of his Troops. His Majesty's whole Life was a Series of incredible Prodigies, which will hardly be credited by future Ages ; all that was Great and Extraordinary, constituted this Prince's Character. Other Kings are Heroes in some one

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Particular ; but our King was so in all Respects. As he was Formidable Abroad, he was Affable and humane at Home ; he was easy of Access, listened to the Complaints of the Distressed, whom he tenderly received, and relieved with Bounty ; such a Majestic Air was diffused in his Countenance, as instantly distinguished him, from the rest of his Court, to Those who had never seen Him before. And He had the Art of moderating that natural Grandeur, with the most becoming Softness imaginable. *Aristus*, *Arsennes*, and *Timantes* continued to entertain each other with the Virtues, and unparalleled Qualities of their most august Monarch, till they had finished their Walk. Night drawing on, they returned Home ; where they found several Persons, of the First Rank, come from *Paris* to pay them a Visit.



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ENTERTAINMENTS.

MARCUS *Varro*, in his *Treatise of the Disposition and Order of an elegant Supper*, the Choice, Condition, and Quality of such as are invited, begins with the Number of Guests; which, he says, ought not to be *less* than the *GRACES*, nor *more* than the *MUSES*: For, in a moderate Number of Guests, every Person may have their Turn of Speaking, as well as Hearing.

MANY, at a Table, make the *Entertainment* subject to Noise and Disorder;

Disorder; and the *Conversation* will not easily be kept within the Bounds of Respect and Decorum.

FOUR Things are principally required in what VARRO calls, *an Elegant Supper*. The GUESTS, *says he*, ought to be Persons of some Distinction, well bred, and not ill *dressed*. The PLACE should be conveniently chosen, retired from public View, and free from the common Disturbances of Passengers, or the Hurry and Noise of Mechanics; no Sounds should be heard, but what proceed from the Company. The TIME proper, not too *late*, nor too *early*: For an *early* Supper, too soon succeeds a *late* Dinner; and a *late* Supper, takes away too much of the Night from our natural Rest; and, consequently, too much of the next Day from Business. The Linnen, the Room, the Servants, and what we now call the *Buffet*, rather clean and
neat,

neat, than pompous or magnificent; the Supper, such as some of the Invited may give, in their Turn, without hurting themselves. They should not be all great Talkers, nor too silent; but ingenious Men, knowing when to speak, and when to hear; rather facetious, witty and agreeable, than contentious, rhetorical or eloquent: Eloquence is proper in a great Assembly, or Senate; Contention, for the Bar, or Courts of Justice; but in a private Company, a shorter Way of Expression, and a quicker Turn of Wit, is more acceptable. The Guests should not be old; for old Men will not talk of any thing but what was done in their Youth; and the Conversation of young Fellows, is only of their Amours and nightly Disorders. In short, the old ought to put on as much Youth as they can, on such Occasions; and the Young, a temporary Gravity, that
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the two Extremes may meet in a third Point. Stories ought to be sparingly ventured upon; for they impose too long a Silence on the rest of the Company, and may offend three Ways, either by being tedious, common, or unpleasant. The Conversation should not roll or dwell upon State-affairs, private Business, or Matters of Interest, which Men are apt to dispute with more Heat, Concern and Animosity, than is consistent with the Good-Humour and Mirth principally intended at such Meetings; in which we should rather talk of pleasant, chearful and delightful Subjects, such as Beauty, Painting, Musick, Poetry, the Writers of the past and present Age; whereby we may, at once, improve and refresh our Wits; not wrack and torture them with knotty, rugged and contradictory Disputes, occasioned often by an Affectation of Superiority, which is the worst Effect,

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fect, and greatest Proof of Self-conceit. Such Men think themselves in the right, because others will not give themselves the vain Trouble of telling them they are in the wrong, which is oftner a Tribute paid by modest Men to their invincible Obstinacy, than an Acknowledgment of their superior Judgment.* Every Man ought to be left to his Liberty in point of Wine, as well as Merit; for among Men, as well as Horses, some want the Curb, and some the Spur.

F I N I S.

